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Of the Church · By the Church · For the Church

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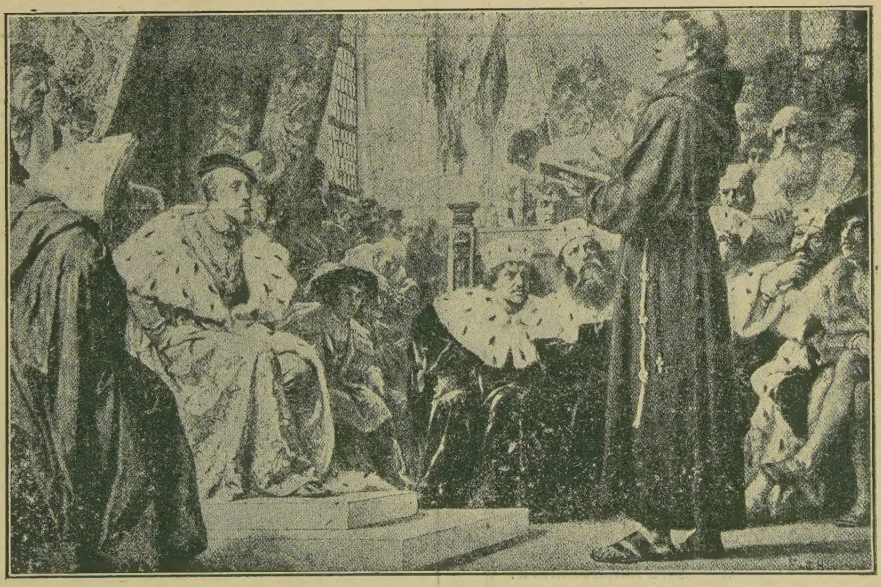

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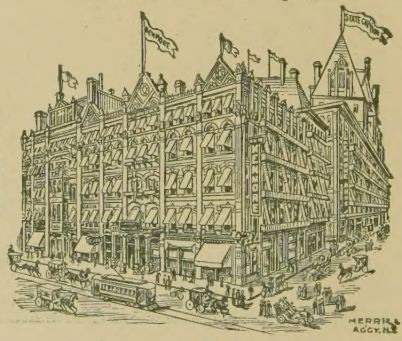

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Of the Church—By the Church—For the Church

Luther League Review

The Danish West Indies

BY MAY C. MELLANDER

A TRIP to the Island of St. Thomas on a gunboat is always interesting, even if the vessel does rock as it passes through a choppy sea between the many islands. It is instructive as well since it means a visit to the Island of Culebra, where there is a United States Naval Station. A couple of days' stay on board the training ship Alliance, which is anchored in the harbor, gives an insight into the life of the navy such as one could get in no other way.

Lutheran Church at St. Thomas.

A three hours' ride on the sea from Culebra brings us to St. Thomas, which is, indeed, foreign soil. As the boat enters the harbor a magnificent view is suddenly unfolded. The city, Charlotte Amalia, the only one on the island, has a most picturesque situation. It is built on three hills, conical in shape, which stretch to the harbor from the base of a precipitous hill, which makes an imposing background. There is one long street running through the town from which branch the other streets, extending up the hillsides, many of which consist of one long stairway. The old style houses with their red tile roofs, as they jut out between the trees, add to the beauty of the scene. Two old towers stand out prominently overlooking the city. One is Bluebeard's Castle, and the other that of Blackbeard. Interesting stories are told of

these from the days of the buccaneers, and they have also become famous through the fairy tales.

The island is only thirteen miles long with an average breadth of three miles. It was first settled by Danes in 1666, and the Danish names of the streets and over the business houses still show that it is a Danish possession. It has had an interesting and eventful history. This is owing to its splendid harbor, which is the finest in the West Indies. In the olden days, and especially in the time of the sailing vessels, the harbor would be filled with merchant vessels, an enormous trade being carried on with other West India Islands. This port always having been free, it was a delight to all adventurous spirits. But with the advent of steam, telegraph and cheap

Rev. and Mrs. Peterson and Miss Herholdt Ready for St. John.

postal service, this business commenced to diminish until now there is none, and about all the island has to depend on is the fine facility the harbor affords for coaling and repairing steamers. There is a floating dock, which is kept busy, and several large steamship companies make it their headquarters.

The State Church is the Lutheran, that of the mother country, but all others are tolerated. The Lutheran Church is only fourth in size. Although the island belonged to Denmark and that country sent ministers to preach to the Danish people who settled there and to the soldiers, it did not seem to think it necessary to preach the Gospel to the natives nor to the many slaves who were brought from Africa. The Moravians were the first missionaries to come, and celebrated their one hundred and fiftieth anniversary of this last year. Count Zinsendorf at one time visited the island to encourage the missionaries.

Lutheran mission work has been going on now for many years. If as much interest had always been taken by the mother country and as much heart and soul put into the work as during the past few years, the Church would need to be second to none. There is an imposing and churchly looking edifice of cement of the cross style of architecture. It stands high above the street, a long, wide flight of stairs bordered on each side with palm trees leading up to it. The interior is of old European style, with the closed pews, the box used by the Governor being on one side. The pulpit is high above the altar, and it, together with all of the woodwork around it, is of solid mahogany. In the gallery is the pipe organ.

On Sunday morning at 10 o'clock is held the Danish service. As there are only about eighty Danish people on the island now, and all of them not churchly, this service is not so well attended. At 12 o'clock is held the English service. Since this congregation has a membership of a thousand it always means a good attendance. In the afternoon is held the Sunday School. It has an enrollment of 300. There are several societies within the Church working for the poor and needy. Two members are appointed for each week to visit and read to those who are shut in and thus are prevented from coming to the house of worship.

It was the first Sunday in Advent when we were privileged to worship with these people. It was a bright, clear morning such as one usually finds in the tropics. The first thing to meet our gaze about the city was the pretty Danish flag with its red cross waving above the house tops of the homes of Lutherans. This being a Church holiday it was also draped in the rear of the church, and in honor of the officers and crew of the Danish man of war Ingolf, who attended the services in a body. A man of war visits the island every two years. Candles were lit on the altar. An impressive high churchly service was held and a sermon ringing with true Lutheran doctrine was preached. The hymn sung between the reading of the Epistle and the Gospel was most impressively rendered by the pastor, who would sing the first half of the verse, the congregation joining in the second half. The old custom of having a cantor is still adhered to in these congregations. At the English service it was an inspiration to see with what devotion and reverence the large audience con-

gregated and with what spirit all entered into the service.

Very active and effective work is being brought about on this island by the missionaries. Rev. and Mrs. Petersen have been there a short time, but with the help of God have been able to accomplish much. They are assisted by Miss Anna Herholdt, who is doing an excellent work among the girls. She

Miss May C. Mellander.

was an active worker in the Young Women's Christian Association of Denmark. She represents the Women's Home and Foreign Mission Society of Copenhagen, but has come to work among these people at her own expense.

There is a great deal of poverty on the island. The colonial government pays out, every year, $10,000 to help the poor. This is more than any other island in the West Indies gives to its poor. There is a question though as to whether this has been a good thing, or if it has not tended to pauperize rather than help. It is true that without this help many would starve. It seems that with this money some industry could have been established and the people given work. As it is now, outside of the stores, domestic work, and the selling of vegetables in the market place and sweets on the street, there is nothing to do but to work at coaling the ships when there are any in port. This is an interesting sight. The men and women, but mostly women, carry the baskets containing 85 pounds of coal on their heads, and march in line to and from the steamer. If the faces were black in the first place they become still blacker from the coal dust. There seems to be a whole army. A man with a club keeps them in order. This is necessary, as he said almost every one carries a knife to protect himself in case of trouble. They receive 1 cent for each basket, which must be filled, carried to the steamer and emptied. Some can carry as many as 400 in a day, but, of course, this is not the average. These people are very particular about taking a bath after the day's work, and when seen in the evening one could not recognize them.

St. Croix is another Danish island forty miles across the Caribbean Sea from St. Thomas. It was purchased from France in 1733. The island is elongated and is about nineteen miles long from east to west. It is purely agricultural and has a population of 20,000. It has been called the Garden of the West Indies and a hundred years ago was the favorite winter resort of Americans.

Now and then it is possible to catch a steamer for St. Croix from St. Thomas, but the trip in the schooner Viking, the Government dispatch boat, is even more interesting

Sister Olivia and Native Children, St. Croix.

if the wind is favorable. There is not a good harbor at St. Croix. It is formed of reefs and is landlocked. It is commanded by an old fort. The people on this island have not had the opportunity of seeing the vessels of all nations and to come into contact with representatives of these.

There are two cities. Christiansted is the capital, and one of the points of interest al-

ways pointed out to Americans in this city is the store in which Alexander Hamilton clerked. It is also of interest to American Lutherans since some of our well known pastors have been there or have had relatives there.

Some very active and practical Lutheran mission work is going on in this island, both in Danish and English. In Christiansted besides the pastor, who, at the time of this visit, was in Denmark, is a lady missionary, Miss Anna Lose, the daughter of a former missionary. Last January she visited Porto Rico, greatly to the delight of some of the Lutherans there, who had been baptized or confirmed by her father.

A pleasant trip in an old mail coach takes one from the capital to Fredericksted, the city on the other side. This little journey takes one the entire length of the island, and gives an opportunity to see the large plantations, the immense fields of sugar cane and of cotton, which they have commenced to grow the last few years. The pastor in this place is Rev. Westergaard, who had been connected with the inner mission work in Copenhagen before coming here. A great deal of practical work is being done. Last year a so called mission house was erected, where the young people may read, have social times and where they are encouraged to buy a good cup of coffee or some other drink, instead of the rum of which they are entirely too fond. A great deal of temperance work is carried on both at St. Croix and St. Thomas, and it is, indeed, very necessary. Miss Johanne Sivertsen and Miss Johanne Gautier work among the young people.

A very interesting work was that of the two deaconesses, Sisters Olive and Nicolina, which is entirely among the children of the poor. These little ones, whose mothers work on the plantations, have been neglected to such an extent that the death rate became so great that strenuous efforts had to be made. The Queen of Denmark became interested and sent the deaconesses to bring a little comfort to the poor little ones. They make a tour of the plantations to see if the babies have been given proper nourishment and to see if they can find soothing syrups and rum standing around with which the mothers like to put the babies to sleep. Those too sick to be cared for in their own homes are brought into the children's home in town. Day nurseries have been established, where some old woman will care for the children while the mothers are at work in the fields.

The schools on these islands are about one hundred years behind the times. It was a revelation to see how everything was ruled by the use of the rod. There was no sparing of that. English is the native tongue, but now, after so many years, great efforts are being made to arouse some enthusiasm for the Danish, which is also taught. Children are permitted to leave school at the age of thirteen, and with a few exceptions all do that. For that reason there cannot be much advanced work in the public school. Those who wish to continue and especially those of European birth, must go to Europe. A new school director has been sent from Denmark, who is a good school man, and many changes and improvements have already been made.

St. John is another small Danish possession. Mission work is also done there, but not as extensively as in the other places.

These islands are right in the hurricane belt. The latter part of June each year a day is set aside to hold special services in the churches to ask God to protect them from all dangers during the summer. In October another day is given up in praising and thanking the Heavenly Father for having been with them and protected them during the dangerous season.

Immorality and misery are as well known on these islands as on others, but Christian work has been going on for many years and the influence of it can be felt and one can see the mission work is not in vain. If only some American would be willing to help the good people in St. Thomas to erect a home for sailors, a great deal might be done for our own men who are so often there and who need to be cared for while on shore. Many of these seem to think that to become drunk is the only thing to do.

The visit among these friends shall never be forgotten and a bond of Christian interest has been aroused which will unite more than ever the Lutheran brothers and sisters of the West Indies.

Faith Texts

Matt. 6:30; 8:5-13; 15:28; 17:20; 21; 21:21.
Mark 11:24.
Rom. 4:1-5; 5:1 and 2.
I Cor. 16:13.
II Cor. 13:5.
Eph. 6:16.
II Tim. 4:6 and 7.
Heb. 11.
Jas. 2:5; 5:15.
Rev. 14:12.

The Fruit of the Reformation in Denmark

An unpublished paper, written by Mr. Medvig, a member of the Luther League of St. Peter's Danish Lutheran Church of Minneapolis.

IT looks easy and always is easy to gather fruit within reach, but there is a long step from seeding until harvest in the case of the Reformation in Denmark. The following, which once took place in Denmark, will illustrate the point: A widow was residing on an estate covering a whole island that by her husband's death became the property of the crown. The King accordingly went to look at this property and to take possession of it.

The widow begged that she be allowed first to harvest the crop or fruit of what she intended to sow. The King good naturedly granted her request, and next year came again, but learned that the shrewd widow had sown beech seeds, the fruit of which never came within the limit of ordinary harvest. So it is with the fruit of religion. It never can be realized here upon earth. Fruit, to hold the name of such and to be useful, must be ripe, and who can claim Christianity ripe today, or at what time in the past can it be pointed to as ripe?

Christ alone was perfect, and mankind can only claim that distinction when the soul leaves its earthly sinful body and returns to God, whence it came. We are today reaping the benefits of the labors which the early Christians began, and which the apostles and saints have continued down to the present day. Their struggles were hard—dangerous to liberty and life, and theirs has also been the greater joy, which we will never experience in this life. The old martyrs must have had visions of the glories and rewards that they were to receive or they never could have stood the terrible tortures they were subjected to, and that, too, with songs and praises.

After the seed is sown it must, first of all, develop a root. You have heard about the soil of Denmark, which must be admitted is favorable. But whether it was favorable to the seed planted is the question. No soil, be it ever so good, is adapted for all kinds of seeds. Luther expressed himself as having great hopes that the Danish people would accept his teachings, but it was more hope than knowledge, and his hope was based mostly upon the fact that either the Roman Catholic Church or the Danish nobles were ruling Denmark, so that the King, in order to be noticed at all, had to be the tool of one or the other. The common people were simply slaves of both. The Danish kings were very anxious to throw off the yoke and break the power of both the Church and nobles. Christian the Second showed this by executing 600 nobles in Sweden—100 in one day in the city of Stockholm. Consequently the kings would be much in favor of adopting a doctrine of religion that tended to serve the people instead of ruling them. Christian the Third, who ruled from 1534 to 1559, was an intimate friend of Luther. One peculiar fact is that Paulus Elid, his Latin name, or Paul Eliesen, in reality, broke the soil for the Reformation, although he became its most dangerous enemy afterward. He was a teacher of theology at the University of Copenhagen. He favored many of Luther's writings until he discovered that Luther's doctrines were going to dethrone the Roman Catholic reign. The main points or seats for the Lutheran teachings were Viborg and Malmoe. (You must remember the now Swedish provinces, Skaane, Lolland and Blekinge, then belonged to Denmark, and the two cities Malmoe and Lund play a very important part in the Danish history.)

Hans Mikkelsen, mayor of Malmoe, translated the New Testament for the first time into the Danish language, and was one of King Christian's best friends. The Testament was published in Leipzig in 1524, and was shipped in large quantities into Denmark, where the people received it with open arms. The bishops, of course, at first prohibited the sale of them, but the King overruled the same, and it is here that Paul Eliesen makes his first and determined opposition to the new doctrine. The bishops tried, too, to have Hans Tausen, Herman Tast and others imprisoned, but the King always protected them. The bishops reminded the King of his obligation to the Church and was bound to protect it, but he defended himself by saying "that he did not defend the Lutheran teachings, but only the free preaching of God's Word."

At a diet held at Odense, 1527, the Reformation gained or laid its foundation. Its cornerstone was laid there. In the years from

1527 to 1530 the seed sprouted its first roots, strong enough to insure a continued growth in Denmark. Here it is that the Danish people meet and acknowledge their greatest reformer, Hans Tausen. His biography would make an interesting topic for our League. One of his co-workers was Jacob Skjonning Konnik from Viborg, who became the first evangelical bishop over Fyn. Another coworker is Jorgen Sadolin.

Hans Tausen once wished to preach in the Gray Brothers' church in Viborg. The monks tried their best to prevent it, but the angered burghers broke down the doors and cleared the way. The Catholic bishop, Jorgen Friese, lost patience and sent officers to arrest Hans Tausen while in the midst of a sermon he was delivering. He only answered: "Here I stand in a greater Master's service and when through them shall I come to the bishop." When the officers tried to take him by force the ever ready burghers drove them to flight.

Malmoe did not lag behind Viborg as a center of activity. Hans Mikkelsen's successor to the office of mayor, Jorgen Kok, or Mynter (called the mintmaster), was an enthusiastic friend of the Reformation. It was the custom of the workers for the Reformation, when tired and in need of rest and encouragement, to go to Malmoe for a vacation; so much so was this the case that Paul Eliesen in 1529 called Malmoe "the hole of fallen church members."

Here it is that the first institution for the training of ministers for the evangelical Church was established by the sanction of the King. Frants Vormordsen, a Hollander by birth, was one of the first rectors. He translated the Psalms of David into the Danish language for the first time. They were printed in Rostock, 1528. From here Klaus Mortensen gave out the first Danish mass book, baptismal and marriage rituals. They were written to correspond with the German edition by Luther.

Some of the most important points of discussion and attack from the Catholic clergy on the Protestants were the marriage of the ministers, then the mass and then the communion service.

Under King Christian the Second's reign, battles were fought on the same lines as in Germany. The reformers drew up various articles, proving the acts, teachings and changes they made to be the true interpretation of the Bible, and the Catholic bishops tried to disprove them.

At the change of kings, the Catholics would put forth their utmost powers to influence the coming King in their favor. At the death of Frederick the First Denmark was without a King for three years, when the hardest battle was fought, for both parties were trying to get a King who favored their side.

After three years of hard struggle, Christian the Third was crowned (1536-1559), who was entirely in favor of the Reformation, which was completed under his reign. At the Rigsdag, October 15, 1536, all powers and privileges in political affairs were taken away from the archbishops. The Government was placed in the hands of the King and his successors and the Rigsdag and its successors. The bishops fought bitterly to regain their lost powers, but were either imprisoned or driven out of the country.

King Christian spent most of his time and efforts at improvements and provisions for the new doctrine, which now developed into a second distinct period from 1550 to 1617.

We can imagine that the seed after growing a firm root is now showing itself as a plant above the ground for the inspection of all. Its general utility will make itself manifest. Our first thought is that like produces like; but if you will consider the apples, for instance, the great variety of which is originally a reproduction of the little crab apple, you will understand what cultivation will do. So this little plant of Lutheranism emerges just as a tiny little plant from the soil. You will all remember the different fanatics who got hold of fragments of Luther's teachings and tried to make whole cloth out of them. This was most prevalent when Luther himself had to keep under cover while at Coburg and Wartburg. How much effort and worry it must have cost him to close up the divisions made in his absence, even among his nearest followers. Calvin started a new branch, the Jesuits, and others. These different factors thought that since the Danish people had nationally adopted Luther's doctrines it would be a good opportunity for them to cultivate and train the young plant to come their way.

The first and original Danish reformers had to leave their active lives in this world, as is the common lot of mortal man, and enter into their reward. But their places were not left vacant. God, the ruler of all things,

saw fit to use the Danish people as true exponents of His Word. Greater men took their places, not greater reformers, who always hold first rank in the hearts of the people, but greater scholars and philosophers were needed to mold and shape the now healthy, growing and flourishing plant. From what can be learned, the pure, noble Lutheranism as we enjoy it today was molded at this time by these minds in Denmark inspired by God himself. Denmark's universal schoolmaster in the new religion was Nels Hemmingsen. He was a farmer's son, born in Lolland, 1513. He was of a distinctly theological character, and was brought up in great learning and sent to the best schools possible. He was called the fatherland's and the university's honor and pride. By life and soul he was a disciple of Melanchthon. In his time the Augsburg Confession was discussed, criticised and finally adopted. He died in 1600, eighty-eight years old, and was buried with great honor in the Röskilde Cathedral.

His most important successor was Hans Paulsen Resen, born, 1561, in the farmer village Resen, Ribe Stift. His father was a minister of the gospel. After years of hard study, both at home in Denmark and in foreign countries, he was, in the year 1591, given a position as professor in logic, and as extraordinary professor in theology and later as bishop. He was an ardent champion of the orthodox Lutheranism. One of the questions brought up, and influenced by foreign false interpretations of the Bible and Luther's teachings, was about baptism. It was argued that a child when first born was possessed of the devil, who had to be denounced and driven out in order to give room for the Holy Ghost. This and many other like misunderstandings the then true champions had to battle against. These theories were influenced by Calvin, Zwingli and others, who had their representatives scattered everywhere. Once a Polish noble, Jan Laski, a devout disciple of Calvin, came to Denmark. After staying a while he went to England. But it seems it became too hot for him there, and he came back to Denmark with about 150 followers. They wanted permission to colonize near or in Helsingör. King Christian the Third, for fear that they would begin unnecessary discussion, as they were of different religious opinions, told them to get out of the country, saying: "Should we, every time that the devil blows us something in the ear, be calling for discussions and debates about the definite meaning of Holy Scripture, there would be no end of debates and nothing good accomplished." The King even gave them 100 rigsthalers to get out as quickly as possible. This shows the King's wisdom in his religious dealings and interests. England and the Netherlands took up the King's tactics, so it became doubly hard for them, and had the effect to check their teachings considerably. The balance of this period was used mostly in adopting and improving the rituals for the Church service. Whenever a question became puzzling to the Danes, and could not be clearly defined to all concerned, it was generally given to the Lutheran institutions at Wittenberg for their suggestion and advice. The government for the Church officials and the schools, as it is now, was formed at this period.

Our growing plant is taking on a definite, characteristic form, and we can, in our imagination, see the flower bud appear. One of the worst diseases that the Church had to battle against was superstition. The common people had been shut off from the Bible, and now, receiving it in full, were to realize its true meaning in their untutored minds, and many fanciful and ridiculous imaginations were the results. Luther, in explaining the second commandment, explicitly mentioning not to curse, swear and conjure, must have been prompted to do so by the superstitious conditions of those days.

In 1617 the first Reformation feast was celebrated. The Lutheran Church had won a complete victory. Our plant has grown wonderfully. It is budding forth into many beautiful flowers. But we all know that the brightest objects have their shadows. The Church has always a battle on hand, a warfare against its arch enemy, the devil, who will array his forces in some manner, shape or form. It is not all flowers, however brilliant and fragrant, that produce any fruit. Some people like to shine all right, but when it comes to producing something, something substantial, something some one else may be benefited by, you will find them shirking their duty.

It was in this period, 1617 to 1700, that the Thirty Years' War was waged, in which the Swedish King Gustavus Adolphus took such a prominent part, and with which we are all familiar.

The next period in the Danish Lutheran

Church is the period of Pietism, which we may call the fruit. Orthodoxy lays the weight on doctrine or teaching, Pietism lays the weight on life. Christianity as mere doctrine is dead, but when Christianity enters our lives and takes possession of us, then it becomes of value. It is then life. The Church worked in co-operation with the leaders of Halle, such as Spener and Francke, whose influence was felt with good effect. This is the period when the Danish ships carried the Gospel to foreign shores and heathen countries. In 1619 Hudson Bay was taken for the Danish crown and called New Denmark, and Pastor Rasmus Jensen died there February 20, 1620, eight months before the Pilgrim Fathers landed at Plymouth Rock. On the Gold Coast of Africa, Lutherans preached in 1659 at the Danish fort Christiansborg, a station of the Basil Mission today. The China pastors and Danish ships preached the Lutheran doctrine in China 150 years before Morrison. Danish Lutheran Embassy pastors were stationed at London in 1666; Dublin, 1698; Vienna, 1645; Paris, 1660; Madrid, 1753; St. Petersburg, 1743; Algiers, 1763, and at an early date in Naples, Warsaw, Lisbon and Smyrna. Brunholtz, one of the Danes who became "Pennsylvania Dutch," was the first assistant sent by Halle to H. M. Muhlenberg, to whom he was an Aaron in organizing the first Lutheran Synod in America.

The next period is the educational and enlightening time. The previous one had been rather too profound for the average human mind. Now it is looking for more naturalness and more freedom. But free thought often is carried into infidelism, and the natural into naturalism, two very dangerous and difficult elements to deal with. Frederick the Fifth's reign was the beginning of this. Balls, theaters, concerts and so on became the order of the day. The King's interest was absorbed in commerce, manufacture, etc. This was the time of the well known men, Pantoppidan and Brorson. When Christian the Seventh, only seventeen years old, became King, brought up under direct influence of infidels, the condition of the Church took a decided change. He lived a "fast life," which was very demoralizing to the country, from the effects of which it is suffering today. Gruntvig was born and brought up in these circumstances. From his boyhood days he saw the danger, and dreamt of the time when grown he should break its power. Balle was the only one left to fight the evil influences of what we may call "modern life." It was Gruntvig's ambition to assist him. N. S. F. Gruntvig was born in 1783 in Udby, Sjaelland. His father was of the old Lutheran school and brother-in-law of Balle. So it is clear that from earliest childhood he was brought in close connections with the Church and the evils surrounding it. Together with Jacob Peter Mynster, born in Copenhagen in 1773, he has played an important part in the Danish Church's history.

By the Grundlaven (Constitution) of June 5, 1849, the Lutheran Church is given the title Dansk Folkekirke (Danish People's-church), and freedom was given the people to belong to the State Church or not, whereas the King was bound to belong to it and defend it. This freedom gave Gruntvig a field when he withdrew from the State Church, and to many others after him. The old King never took kindly to the Lutheran Church as it existed in Denmark. When Vilhelm Birkedahl, pastor at Ryslinge, prompted by the unfortunate German war, prayed in church "that God would give the King a Danish heart, if possible," the King took offense and removed him from the pastorate. This brought about great concern generally, and Birkedahl's friends made many attempts to get him reinstated. They succeeded in obtaining what is called free congregations within jurisdiction of the Church, and could use the church building by permission of the King when petitioned by at least twenty heads of families with a regularly ordained minister without a call. Under this provision and that of the Grundloven, we find the different free congregations organized as by Grunnett in Copenhagen, Franberg in Bornholm and Sommer in Haderslev. The religious freedom thus given has given influx to many doctrines, harmful and otherwise, such as the Mormons, etc. The Roman Catholic Church has come to the surface again with increasing power. It has congregations in Copenhagen, Fredericia, Odense, Aalborg, Aarhus, Randers and Horsens, and with different educational institutions.

One important name we cannot afford to miss is that of H. L. Martensen, who became bishop over Sjaelland Stift, 1854; died, 1884. Although opposed to Gruntvig, he was a true champion for the Lutheran Church. His

(Continued on page 32.)

Luther League of New Jersey

Thirteenth Annual Convention at Kenilworth, November 3

THE thirteenth annual convention of the Luther League of New Jersey was held on Election Day in the chapel of Upsala College, Kenilworth. In the absence of President Heindel, Rev. E. E. Neudewitz, of Jersey City, conducted the opening devotional services of the morning session, Rev. Walter C. G. Veit, of Riverside, presiding.

The Rev. Dr. L. H. Beck, president of Upsala College, delivered the address of greeting and expressed his pleasure in entertaining the State Luther League of New Jersey. Recognizing the educating influence of the League, he was always glad to welcome them at this institution of learning, and particularly laid stress on the oft repeated invitation that the Luther League join with them in their commencement exercise on Decoration Day. To this greeting, Rev. F. C. Krapf, of Elizabeth, responded.

The report of Mr. Edward Bartels, treasurer, showed a balance of $40.10 on hand. The Credential Committee reported twenty-four delegates present representing ten Leagues. Application for membership in the State League was received from the Grace Lutheran Church of Bayonne, Rev. F. Hampton Berwager, pastor, and this application was unanimously accepted.

Rev. Charles T. McDaniel, of Hoboken, chairman of the Executive Committee, rendered a full report of the work done by this committee during the year.

Rev. Walter G. C. Veit, chairman of the Extension Committee, reported the carrying on of an active campaign to interest other local Leagues in the State League, and that two successful rallies had been held, one in Hoboken and one in Riverside.

Miss May S. Burkeman, chairman of the LUTHER LEAGUE REVIEW Committee, reported that twenty-seven new subscribers had been secured during the year, and the interest of each League was further asked in the continuance of this work.

The statistician presented a printed report. Of the seventeen Leagues connected with the State League only eleven had responded to the call for statistics and these eleven Leagues show a membership of 325 Senior and 80 Junior members.

A Nominating Committee, composed of Rev. M. S. Waters, Rev. Emil Weber and Mr. Lundt, was appointed to nominate the officers for the ensuing year.

Rev. F. C. Krapf, Rev. C. T. McDaniel, Rev. August Blunk, Miss Ottilie Kiesele, and Miss May S. Burkeman were appointed a Committee on Resolutions.

After prayer by Rev. M. S. Waters the morning session was adjourned.

Afternoon Session

The afternoon session was opened at 2 o'clock, the State President, Rev. John E. Heindel, presiding. After devotional exercises, the Excelsior Chorus, of Upsala College, favored the convention with a selection.

LOUIS VAN GILLUWE,
President, New Jersey League.

The president's report brought out the fact that the Leagues of Bridgeton and Trinity Church, Newark, had been visited by him personally, and that Rev. Robert Schlotter, of Perth Amboy, had represented the State League at the tenth anniversary of the Luther League of Holy Trinity Church, Elizabeth, in October.

He expressed regret that New Jersey was

unrepresented at the National Convention, although efforts had been made to send a Delegate.

The further use of THE LUTHER LEAGUE REVIEW and Topics was strongly advocated as being most essential.

Thanks were extended to the officers and committees for faithful and co-operative service during the past year.

William C. Stoever, Esq., President of the National Luther League of America, extended the greetings of that body, and spoke in a most interesting manner of the National Convention. He also mentioned the trip which Rev. L. M. Kuhns, the National Secretary, is now taking, which will include visiting the Luther League at Rajahmundry, India, and organizing Leagues at Gunthur, India, and Kumomota, Japan.

Mr. C. O. Thunberg, of the College, sang a very pleasing solo.

The Nominating Committee presented their report, and the election of officers for the following year resulted as follows: President, Mr. Louis Van Gilluwe, Asbury Park; first vice president, Rev. Emil Weber, Bridgeton; second vice president, Mr. Franz Ericson, Upsala College; third vice president, Rev. Charles T. McDaniel, Hoboken; recording secretary, Miss May S. Burkeman, Elizabeth; corresponding secretary, Miss Elise Schultz, Jersey City; statistical secretary, Miss Mabel Crossman, Asbury Park; treasurer, Mr. John W. Schneider, Asbury Park.

The resignation of the Young People's Society, of the German Lutheran Church, Elizabeth, Rev. C. G. Fischer, pastor, was read, and, upon motion made and carried, was accepted with regrets and the hope expressed that the newly elected officers would be able to re-enlist their interest and membership to our ranks.

The reading of a paper, "The Relation of the Luther League to the Newly Confirmed," by Miss May S. Burkeman, of Elizabeth, then followed. Miss Burkeman said:

The Luther League of New Jersey has taken as the keynote of the 1908 convention the word Forward. It is a word that cannot help but bring to our minds progressive action, a moving ahead and onward. The forward movement is the tendency of the age in which we live. The desire to go forward is that fire which burns unquenchable in the heart of our modern inventors, and in spite of failure to still strive for that goal of success which they have in view. So, too, it must be the cry that shall lead to victory those who have enlisted as soldiers in the ranks of the Luther League, and we, as Luther Leaguers, will have taken a large and important step in the direction of that victory when we have realized and fulfilled our relations toward those who have but recently before God's altar ratified with their own lips and hearts the promises made for them in their infant baptism. While we have used the word "relation," we believe we might well substitute for it the word "duty" as being even more fitting, for is it not our duty to care for and be interested in the spiritual welfare of those who are newly confirmed?

As we see our young boys and girls kneel before God's altar, hear their renunciation of the Evil One and all his works and listen to their profession of belief in the Christian faith and promise to remain true to the teachings of our Church, do we fully realize that to us is spoken the admonition that "it is our duty to care tenderly for them and cheerfully render them all Christian service to soul and body, as members together in Jesus Christ our Lord?" And as Luther Leaguers let us ask ourselves if we are true to that charge and what Christian service are we rendering to these young members of our Church.

What are we doing for our Confirmants? That is a question which our Church asks of us, and rightfully. It is a question repeated more forcibly today than ever before and we dare not pass it by until a more convenient time, and yet were we to search our hearts truthfully and earnestly for the answer we fear many would be found wanting.

Our children attend Sunday School and in the brief time allotted we endeavor to teach them their duty as a Christian, and how difficult this work is at times, when so many of these children come from homes where the influence of the love of Christ is unfelt and the Bible is an unknown book. Then in the catechetical class, in the space of a few months, the pastor is expected to teach these young people their duty as a Christian and Church member, to explain the Church's doctrines and sacraments and then they are by Confirmation admitted to the higher blessings of the Church. Is that to be the end of their Christian life? No, it is but the beginning. Heretofore they have been taught. Now they are to put that teaching into action. They have acknowledged Christ as their Captain and the march has begun. What more fitting place for these young soldiers of Christ than in the ranks of the organization, which is "Of the Church, for the Church, by the Church"? There is but one place for these young people and that is the Luther League and it is our duty to see that they come into their own. Let not the excuse be offered that they are too young. Our Great Example was but twelve years of age when he was about His Father's business. What a grand and glorious thought it is for us to feel that we are about our Father's business, and let us instill into these young minds the blessedness of such work.

Confirmation, we might say, marks a new era in the life of a child. It is at an age when influences for good or bad are more easily developed than at any other time of life and the impressions received are apt to remain forever.

The bud will soon be a full-blown rose. Shall it burst forth in all its beauty and sweetness in the garden of Christ and shed there the fragrance of a Christian life, or shall it be blighted by the pleasures and allurements of the world? Luther Leaguers, have we considered that we are responsible?

If we do not gather these young people into our League when the opportunity awaits us, there are so many influences which can and will draw them from our reach. It is true that they have promised their allegiance to the Church of Luther, and yet, doubtless, many of us can recall young Lutherans whose interest and services have been enlisted and held by the young people's societies of other denominations and thereby gradually drawn from their Mother Church. We have no desire to speak in a disparaging way of other Church societies or deny their good works, and the feeling inspired is but a natural one that we should wish to retain those confirmed in our Church and who rightfully belong to us, and the power the Luther League wields in helping those confirmed to be loyal Lutherans is a vast one.

Another danger whereby we may lose some of our Confirmants is the sad but true fact that many come from homes where Christianity and its teachings are not seriously considered, sometimes even ignored. The Sunday School teacher and the pastor are looked upon as being adequate to supply the wants of the children in that regard; that is, if they give the subject any serious consideration.

After confirmation who is to help them keep the faith and fight the good fight? They need encour-

agement and support. Our pastors certainly endeavor to keep a watchful eye on those thus starting their Christian lives, but the time of our pastors is limited and their duties are many. Here let the Luther League assert itself? Surely we can engage in no grander work than assisting our Confirmants to walk in paths pleasing to God, encouraging them in church attendance and the dedication of their talents and gifts to the furtherance of His Kingdom. To the weak the Luther League can be a support and strengthener. To the strong it can be an encouragement and further incentive for increased effort. The pathway of life is full of many pit-falls. Let us help our Confirmants to walk carefully, lest they stumble and fall. The pleasures of the world are pleasing to the eye; they glitter brightly, but it is the glitter of brass and soon tarnishes. The pleasures of those within the fold of the Good Shepherd glitter, too, but as true gold, untarnishable. Let us help our Confirmants to discern between the gold and the brass.

Viewing the Luther League as an educator of the newly confirmed, standing pre-eminently as an educating organization, what are we to teach the Confirmants? Probably the thought suggests itself to some that the teaching they have received in the Sunday School and the catechetical class is sufficient, but the time there allotted has been far inadequate for them to learn the glorious history of our Church. What other Church can point to such leaders as Luther, Melanchthon, Fliedner, Mühlenberg and many others and what, with the exception of the Bible itself, can more inspire our young people to nobler actions than the studying of the lives of such men who have fought the world and its temptations and risen above it all through the aid of the Cross?

They should know, too, what their Church is doing in the present day, be familiar with her institutions of learning, homes for the care of the sick, the feeble and the orphan, work of the deaconess, the missionary movement at home and abroad. All this and more comes well within the educating power of the League. Let us show our love for our Church by teaching her doctrines and history, past and present, to her younger members, so that they, too, may be able to give a reason for the faith that is in them.

As another educating feature we might mention the placing of the proper literature in the hands of our Confirmants. "Of the making of books there is no end" might well be applied to the present day, but the quality of some of the literature before the public is most questionable and its effect on those whose morals are in a state of formation cannot help but prove dangerous. The League can offset this danger by directing the Confirmants' attention to the high standard of reading which our Church places at our disposal. There are our Church papers, THE LUTHER LEAGUE REVIEW, Luther League Reading Course and a wealth of other literature, in all of which let us encourage our Confirmants, and having interested them in reading that will prove beneficial as well as interesting, the popular writings of today will not be desired by them.

While the Luther League is not a social club or society, we must not overlook the fact that human nature, young or old, demands and seeks recreation. The League can meet these demands by furnishing proper amusement and social intercourse and the promoting of the feeling of good fellowship. This will not detract from the dignity and purpose of our League if properly carried out; but, on the other hand, will strengthen the bonds which bind us together as co-workers and will furthermore obviate the necessity of our young people going elsewhere in search of amusements which might prove of a questionable nature.

Have we ever considered what a vast army the Luther League would be if each year we added to our number those newly confirmed? This is not simply a condition that would be ideal if it could exist, and we believe it must if we hope to write success on our pages. Can we read of the tender solicitude which Christ had for the young and then turn a deaf ear to the call of the Church to care for the lambs of His flock? As a gathering of young people we are most eminently fitted for this work and can appeal to them as no other organization in the Church. We need the catechumens in our work, as the harvest truly is great and the reapers are few. The problem is not to find work for some Leaguer, but to find some Leaguer to do the work. The future of our beloved Lutheran Church rests with its young people. Its past has been glorious, but to us the charge is given to see that its future is a fitting sequel to the past. The League is but a training school for higher duties in the Church, to fit us by work for work. From the League's ranks must come the young men for the ministry, for the mission fields, men for Church councils, deacons and the higher Church duties. From the League also must come young women for the deaconess work, missionaries and teachers to carry the glad Gospel tidings to those darkened regions where only woman can gain entrance, to care for the sick and poor and minister to the wants of the world in ways for which woman is particularly fitted. If our members are to be able to go thus into larger fields of duty, others must be called in to fill their places, and to whom would we more naturally turn than to our Confirmants? If the Luther League of today is the Church of tomorrow, then equally true is is that the Confirmants of today are the Luther Leaguers of tomorrow.

Our Confirmants are full of enthusiasm, as youth ever is, and there can be no better outlet for this enthusiasm than in the carrying on of Luther League activity. They can interest others in Church attendance, beautify the house of God with flowers, visit and cheer the sick, make our Church service even more beautiful by the forming of a Luther League choir, and in many ways render pastoral assistance. The great secret of retaining their interest is to give them something to do. Where you see an interested Luther League you will find an active Luther League.

Knowing then what our duty as Leaguers is to our Confirmants, it remains with us to perform that duty. Without doubt it is the most important line of League work—the caring for and training of young workers for God's Church. The harvest will more than repay us for every prayer, thought and effort that we put forth. It is a work that will leave its trace on the pages of the future history of our Church, for the ones being trained in the Luther League today will in years to come stand at the helm of the Church and direct its progress, and realizing therefore what a responsibility rests on our shoulders let us not lightly regard our duty. We must begin today in its fulfillment. If in the past we have been remiss, let the knowledge of past weakness become our strength of the present and future. In this and all other lines of League activity it comes as a beautiful thought that we are not striving for personal glory or gain, not that we may boast of a League larger in numbers than any other Church society, but that we are working hand in hand with our Mother Church, a society "Of the Church, for the Church, by the Church."

Let us therefore go forward, firm in the conviction of our duty and strong in its performance. As Luther says, we must "Work and Pray," and God in whose name we go forward will answer our prayers in abundant measure and crown our work here with success, and later when

"Life's race is run,
Life's work is done"

will give us that crown of victory, that crown of righteousness which He hath promised to all who love His appearing.

This paper was openly discussed by the convention as being a subject most important to every League.

The place for the holding of the next convention was left to the Executive Committee.

A well rendered selection by the Upsala College Choir was much appreciated.

The Committee on Resolutions presented the following report, which was received by the convention:

That we express our appreciation of the faithful services of our retiring president, Rev. John E. Heindel, and his staff of officers.

That we again urge prompt attention by our local Leagues to all notices and communications sent out by the State officers, and likewise, that in the matter of planning visitations the local societies communicate with the president as to dates locally suitable.

That the Executive Committee be directed to study the standing of the societies on our roll, and where

societies are delinquent or inactive, seek to secure renewed activity and co-operation with the State League.

That the subject of Central or District Leagues be again given into the hands of the Executive Committee, who shall determine the boundary lines of the Centrals and give whatever help and information those desiring Centrals may wish.

That the Executive Committee be directed at once to secure the needed stationery.

That the place of the next annual convention be left to the Executive Committee.

That this convention recommend the office of the ministry to our young men and that of the deaconess to the women in our local societies, and that where possible the local societies aid those who need financial help in prosecuting their studies.

That we regret as a State League and also as individual societies, we were not represented at the recent National Convention.

That we order the payment of our dues to the Luther League of America for the year ending October, 1908, and as soon as the funds allow the dues for the current year ending October, 1909.

That we recommend to the local societies the use of the League literature, the Topics, Senior and Junior, THE LUTHER LEAGUE REVIEW, the Reading Course, for Junior work the "Junior Helper," advertised in the October, 1908, REVIEW, and the Luther League Hand Book. That the corresponding secretary again be a committee to urge this recommendation and that where model constitutions for a District League or local Senior League or a Junior League are needed, those of the Hand Book be commended for use.

That owing to the importance of the Junior League work, the first vice-president be again given charge of it, and that as helpful and encouraging a report as possible, with recommendations, be offered by him at the next convention.

That the recording secretary be directed to furnish a complete report of the convention to THE LUTHER LEAGUE REVIEW.

That the president send out an early circular letter to our societies, embodying these and other important resolutions and other information that he may desire to convey to our members.

That the cordial appreciation and thanks of the Convention be expressed to the student organization and to Dr. Beck and the College for the invitation to meet with them, to the soloists and Excelsior Chorus and the Chapel Choir and others who helped to make the musical features so helpful, and to the reader of the paper, Miss May S. Burkeman, and to our speakers.

With the singing of hymn and prayer by Rev. John E. Heindel the afternoon session adjourned.

Evening Session

The evening session was opened with devotional exercises conducted by Dr. L. H. Beck, following which the Excelsior Chorus sang.

It had been planned that Rev. F. H. Knubel, pastor of the Church of the Atonement, of New York City, was to deliver an address on "One Thing To Do," but he was unable to be present.

Raymond W. Brown, of Roselle, delighted his hearers with a violin solo.

Rev. Charles L. Fry, formerly Literature Secretary of the Luther League of America, delivered an address on "The Luther Story," with miniature lighted candles. The facts connected with the life of the Great Reformer, while familiar to us, were made most interesting, as told by Rev. Fry, and all were glad to have had the opportunity of being present.

Miss Ingebord Mattson, of Elizabeth, sang a solo that all enjoyed.

With closing devotional services, the thirteenth annual convention of the Luther League of New Jersey was declared at an end.

It was the opinion of all who were privileged to attend these sessions that a most helpful as well as enjoyable day had been spent within the walls of Upsala College.

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Our General Secretary

Only a few cards have been received from our General Secretary, which we reprint. No doubt our Leaguers will be anxious to know about him.

HIROSHIMA, JAPAN, September 14, 1908.

I left Seattle on August 30, at noon, and arrived at Yokohama September 13, 1908. We had a fine voyage. The view of the Aleutian Islands for two days was the best possible. We saw whale, flying fish; but only spoke one ship—the Craigvar, of Glasgow—British flag. On the 12th we had the worst storm our ship's crew had ever encountered off Yokohama. It was the ragged end or beginning of a terrible typhoon. I'm going today on a limited express equal to a crosstown car. They only make up half the berths in the sleeper, so my brother and I had to sit up all night. Life is decidedly primitive. My brother has an engagement to teach for two weeks in Nagasaki. So I will go to Korea in that time.

SAGA, JAPAN, September 28, 1908.

Yesterday I preached for the congregation here in the morning and at night addressed the Sunday School at the chapel. At Kumamoto I preached twice, and we took preliminary steps to organize both local and District Luther League work. The native workers were much interested. I'm well. Kind regards to all.

YOKOHAMA, October 18, 1908.

This a. m. at 9 our battleship fleet sailed into this harbor. It was a fine sight to see our splendid ships sail into this harbor. The Americans who could do so came to Yokohama from all over the country to help welcome the fleet. It does one good to see the marines from home on land here. The welcome has been great. Hope you are all well.

Yours truly, L. M. KUHNS.

Luther League Topics

23d Sunday After Trinity. Nov. 22, 1908.

Luther to Muhlenberg

Jere. 1:14-10.

Topic reviewed by Rev. J. B. Remensnyder, D.D., LL.D.

Two principles were evolved during the Reformation era, and they have been dominant over the centuries since.

The first was the restoration of faith to the supremacy given it in primitive, gospel Christianity.

Faith as the *condition of our justification*, the means by which are appropriated the atoning merits of Christ. Faith as the *characteristic* of the *new life*. The regenerated man leads an inner life of faith, as contrasted with a mere external routine of ceremonies and ordinances. The Christian life is one of newness of spirit rather than the observance of the outward letter. And, thirdly, the power of faith. Faith as the strength of the Christian, the means whereby he labors, fights, conquers, and is armed with divine might in advancing the kingdom of God.

This evangelical principle, in more or less degree, has, since the Reformation, characterized the Protestant as over against the Roman Catholic Church.

And this we hold to be in accordance with the Scriptures, which make faith the right hand of the Christian's power. According to the estimate of the gospel the saint is the one who *believes* the most simply, trustingly and lovingly. And none the less are its heroes, its men of action on the great stage of life, its knights who have struck down errors, its captains who have led the soldiers of light in the campaigns of righteousness, men of faith. It was St. Paul, the preacher of faith, who subverted paganism and changed ancient history into Christian currents. It was St. Augustine who, when the savage Goths and barbarians of the north were overrunning Europe with fire and sword, saved civilization by converting these wild hordes to the Cross. It was St. Bernard who, in the deep moral night of the twelfth century, rescued the world from relapsing into barbarism by holding aloft in his preaching and life the pure light of the faith, and by his commanding character withstanding the evil currents of his time. And it was Luther who, neither by learning nor by the sword, but by his simple faith in God and His Word, broke the scepter of the world's moral bondage, and became the giant founder of our modern freedom and progressive civilization. Men can be great indeed without faith. Mighty leaders in genius, in government, in philosophy, in letters and in arms ever and again play their part on this world's stage. They win wild applause, they make men wonder and tremble at their power, they mark their footprints with blood. But when they are gone men only remember them with cold admiration, or with shuddering horror. They ask to what purpose they lived, and in what respect they left the world any better. But the real heroes, whose beneficent work never ceases, but goes on increasing in beneficence, kindling the emulation and arousing the gratitude of men, are the heroes of faith.

The second principle is the *authority of the Scriptures*. Before the Reformation the Church was supreme. It laid down the rule of faith. It interpreted the Scriptures. It refused the right of private judgment. And thus it usurped the authority belonging to the Word of God. Luther and his coworkers made the Scriptures the only infallible rule of faith. Hence the Scriptures, instead of the Church, became the supreme standard of authority for conscience.

What is called "Modernism" now threatens the authority of the Bible, writes Forsyth, in his masterly and original work, "Positive Preaching and Modern Mind." "The question of the ultimate authority for mankind is the greatest of all the questions which meet the West, since the Church lost its place in the sixteenth century, and since criticism no longer allows the Bible to occupy that place. Yet the gospel of the future must come with the note of authority. Every challenge of authority but develops the need of it. And that note must sound in whatever is the supreme utterance of the Church, in polity, pulpit or creed."

Man is only truly free when he is under God's authority. No greater evil can befall the race than a riot of license, in liberty's name, leading to spiritual anarchy. Signs of this extreme reaction and abuse of the Protestant principle are evident all about us, whereas Rome prophesies our disintegration and destruction. The peril is not to be mini-

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 27 by Luther League Review, Box 876, New York, N. Y.

mized. Safety depends upon our enlightened and critical study of the Bible, which still will retain its final authority as the Revelation of God. The hope of Protestantism here is the attitude of the Lutheran Church.

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1st Week in Advent. November 29, 1908.

The Armor of Light

Rom. 13:11-14.

Topic reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: Why do we need armor? What is "the armor of light"? How is it to be put on?

Lessons for our own lives: 1. Do we not recognize the need of the Advent call and warning? Has not our condition been much like that of a man asleep, and do we not realize that it is high time to awake out of sleep? Men are wide awake in the conflict for gain, in the warfare of earthly interests; are we, the children of God, awake? Are not the foes all about us, seeking to overcome by stupefying us, even by leading us into reveling and drunkenness, chambering and wantonness, and, in the case of many of us, by strife and jealousy? Are we strong, are we armed, are we fighting? Have we on the armor that has no penetrable joints, through which an arrow, even shot at random, may lay us low? (See I Kings 22:34, and context.) Do not we need a panoply that will make us safe, and also enable us to fight aggressively?

2. The armor is within our reach. Beautiful armor, shining as the Roman soldier's shone for his officer's inspection. Armor of light, because it is of heavenly origin, coming from the land of light; because it belongs only to the man who walks in the light, and who, leaving the murky darkness of the night, wears the armor which is fitting to the light and its works; armor "such as one can wear when the great day dawns, and we would appear on the Lord's side in the fight." No other armor would answer our purpose, would be sure to defend us unhurt, in all the struggle against principalities, powers, wicked spirits in heavenly places. No other would make us fit for aggressive combat against the realm of evil. And, if we ask, what is this armor, do we not find the answer in the last verse of our lesson? Beside the injunction, "Put on the armor of light," place that other command, "Put on the Lord Jesus Christ." To arm ourselves with His presence, His protection, His Person, is to have the whole panoply of God. In Him is safety, strength and conquest. And He is not far away.

3. To put on the Lord Jesus Christ means to know Him, to explore His Word about Himself, to commit ourselves to Him, in thorough trust to receive Him. Indeed, "as many of us as have been baptized into Christ have put on Christ." Are you living in the power and grace of your baptism? Asking and expecting the protection and power of your Lord? Finding Him true, and experiencing the fulfillment of His promised grace?

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2d Sunday in Advent. December 6, 1908.

Confession

Matt. 16:19; John 20:21-23.

Topic reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: Why do we teach Confession and Absolution? What are the differences between the Scriptural doctrine of Confession and that of the Roman Church?

Lessons for our own lives: 1. We need not be afraid to believe and teach whatever the Scriptures plainly say. Many churches, many Christian people, seem to think otherwise. The chief reason for different doctrines on the same subject is that a multitude simply will not let the Scriptures mean what they say. It is a dangerous thing to explain that, though the Bible says one thing, it means another. The root of such an explanation is rationalistic—that is, it makes my capacity to understand the matter a test of Bible teaching, and exalts reason above the Word of God. And rationalism will never cease just at the point where one would have it cease. The introduction of a rationalistic principle of interpretation is the beginning of a process logically destined to uproot all faith in the supernatural. And hence we see, in the negative criticism of our time, the outgrowth of the same spirit which at first retained faith in nearly all that the Scriptures taught, but nevertheless overruled their testimony on some points. We have to thank God that the Church of the Reformation has not been afraid to accept and proclaim the whole counsel of God, that concerning the Holy Sacraments and Confession as well as that concerning the Divine Person and the atoning work of Christ. It has one great advantage. We are not put to such difficulties as are others, in the explanation and interpretation of such passages as are given in our Scripture lessons for this topic.

We simply declare that they mean what they say, and that we believe them. Thence follows inevitably the doctrine of our Church.

2. We have within our reach a great and comforting privilege in private confession and absolution. It is not a privilege, either, that is unused or unappreciated. Every pastor of some years' experience could, if it were proper to do so, tell of instances in which burdened souls have made precious proof of the value of this ancient practice of the Church. Would that there were more use made of it. Would that all the people came to their pastors for personal, private confession and offered thus the opportunity, now too sadly rare, for the care of souls. Your pastor would welcome your coming.

3d Sunday in Advent. December 13, 1908.

Abstinence for the Sake of Others

I Cor. 8:8-13.

Topic reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What was the problem of "meat offered to idols," to which the Apostle refers? By what principle does the Apostle decide one's duty in reference to things not sinful in themselves?

Lessons for our own lives: 1. Note clearly that the Apostle here, and in the similar passage, Rom. 14:13-23, is not discussing a Christian's duty in regard to things wrong in themselves. There is no question in such a case. It is never permissible for a Christian to lie, to steal, to defraud, to slander, or to do anything which the law of God forbids. But there are always questions of things not forbidden in the Scriptures, but in reference to which some earnest Christians have scruples. Here, again, the question is simplified. If you have doubts as to your right, as a Christian, to indulge in any pleasure, or to pursue any course of action, your duty is plain. You must not wound your own conscience, under any circumstances. "Right though a course may be, one sins if he follow it while he regards it wrong" (Dr. Jacobs in Lutheran Commentary on Rom. 14. Examine the whole discussion). But the question here is of a course of action in which the enlightened Christian is sure of his ground. There is no sin in doing the thing that is questioned. But there are earnest souls, conscientious yet weak, who feel doubts and fears. If you, who understand and can use your liberty without danger, eat of the meat that has been offered to idols, or indulge in the questioned pleasure, whatever it is, the weak brother may be influenced, by your example, to do that which for him is sin. What are you to do? St. Paul's answer is clear. "If meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble."

2. Here is the true deciding principle for every Christian of every century in reference to every indulgence, regarding which his conscience may be clear, but his brethren's doubtful. If it will cause my brother, for whom Christ died, to stumble, I will eat no flesh, drink no wine, attend no theaters or dances, forevermore! That is St. Paul's divinely inspired exposition of the pathway of brotherly love. "Our liberty is not to be used where any practice touches the sensibility of true children of God in regard to what is to them more precious than life, unless by refraining from such exercise we are hampered in our testimony to truth, or in our discharge of the duties of our callings." It is a high appeal to the noblest motive. Is it too high?

Christmas Week. December 20, 1908.

Immanuel

Matt. 1:20-23.

Topic reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What is the meaning and the prophetic use of the name "Immanuel"? (Study the passage in Isaiah.) What is the appropriateness of this name as applied to Christ?

Lessons for our own lives: 1. The name of Christ is a true name. A name ought to be significant. It ought to mean what it says. "John" ought to live as a "gift of God." "Peter" ought to be a steadfast, "rocklike" man. In God's use a name does mean what it says. Christ *is* "God-with-us." The name is a message of the Incarnation. It tells the amazing, saving truth that God has come down not only to earth, but to humanity, to be incorporated into their life. "The Word was made flesh." God and man are united. The Divine has found a way to enter the human and to make it partaker of the divine nature.

2. The God-Man is God's answer to the longings and aspirations of old. "We have waited for him," Is. 25: 9. "Oh, that thou wouldst rend the heavens, that thou wouldst come down," Is. 64:1. "My soul thirsteth for God, for the living God," Ps. 42. All the sacrifices, all the offerings, were for the purpose

(*Continued on page 32.*)

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
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Luther League of America
IN THE INTERESTS OF
The Lutheran Church and her Young People.
Edited by E. F. EILERT
WITH

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Editorial

Now that the great festival of the Reformation is over, we must be looking forward to the joyous day of Thanksgiving, that closes, with gratitude to God, the Church year, and brings its many households together around the throne of Infinite Grace in God's House and at the table of blessings. It might be well also to be forecasting as to the rapid approach of the blessed Christmas season, by thinking over the matter, selecting the choicest and best, appointing committees, etc.

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What an amount of real innocent pleasure and recreation do we obtain by means of the Junior Luther League. How much better to interest them in the things that are holy, right and "of good report" than to see them drift away into that which is unworthy of themselves or in fact of any one.

The report of the Topics Committee at the Chicago Convention disclosed the fact that there are widely differing opinions among Leaguers as to the character and grade of Topics that should be presented for consideration at devotional meetings of the League. The committee had received and considered numerous varying suggestions, many pairs of which were directly opposed to each other. Due allowance should be made for reasonable differences of opinion on this subject. But such allowance does not provide for the wide divergence of some of the views expressed and the exact opposition of others. Such variations and radical differences can be based only upon something deeper and more serious than merely different methods of reaching the same results. They can be explained only by differences of opinion as to the object itself—as to the aim—the result desired.

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What is the object of a devotional meeting? All will probably agree that the great, general aim is to cultivate the devotional spirit in the members. But if we inquire what are considered satisfactory evidences of a deeply devotional spirit, the answers from different people would probably vary as much as did the suggestions to the Topics Committee. For instance, one would name religious fervor manifest in the meeting itself, and another would designate faithful service in the Church's activities, and liberality in giving, as tests of the devotional spirit. And both answers would be correct, in a sense. But the one would more nearly represent the Lutheran type of piety than would the other.

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Now let us each examine our ideal Luther League devotional meeting in the light of this test. Which would we have this meeting do? Would we have it feed the imagination and fire the emotional faculty, or would we have it inform the mind and by careful thought of fundamental principles and important facts develop quiet but fervent love for God and His saints? If the former is the object we would

have the League seek, then we would select topics of an emotional nature, that are quite familiar to most people, and easily comprehended by all, so that in the meeting each member might spring to his feet under the spell of emotion and warmly express his feelings, whether or not he had given the subject much, or any, consideration within a day or two before the meeting. But if everyday, constant devotion, genuine love toward God, intelligent loyalty to the Lutheran Church, and faithful service in the Lord's vineyard, constitute the aim of the League devotional meeting, then the topics will be of quite different character. They must then embrace doctrine, history, biography and moral precept.

They will inform as well as enthuse the student. They will lead him to earnest thought and quiet meditation, as well as to fervent speech. They will open his reasoning faculty to truth, as well as agitate his emotional nature. The treatment afforded in the textbook placed in his hands will offer him some information, but will leave him to search elsewhere for much more. The textbook will stimulate, not satiate, his thirst for knowledge of the subject presented.

And the difference in aim entails also a difference in method, as already mentioned, incidentally. The ideal Luther League devotional meeting does not demand that every member "take some part aside from the singing in every meeting." Very often such "parts" are taken mechanically with little or no preparation, and scarcely more thought. At best such exercise becomes commonplace and superficial. Rather does the ideal League give to a few members the *privilege* of presenting at each meeting a few of their best thoughts, carefully and prayerfully prepared. By rotation, this privilege is offered to each member, perhaps two or three times in a year. And there can be not the least doubt that the study of the subject necessary to prepare an acceptable five-minute talk or paper for each of two or three meetings in a year, is of infinitely greater value to the member who does the work than could be the superficial part taken by most of the members who are under obligation to make themselves heard at every meeting.

And those who listen to the carefully prepared paper receive infinitely greater benefit than those who hear the extemporaneous talk, or the reading they themselves may have selected for the same occasion. Let intelligent, genuine devotion characterize the League devotional service, not the merely emotional counterfeit of it; and let the method be the thoughtful, educational one rather than the superficial, mechanical one.

The new Luther League Topics for the Church year beginning with Advent Sunday, November 29, the fifteenth year of publication of these Topics, will be ready for subscribers on November 15. As subscriptions are not continued beyond the time paid for it is essential that all Leagues whose subscriptions expire, or others who wish to begin the Topics with the new year, send their orders at once. Subscription rates are given in another column. All orders must be accompanied with remittances. Address LUTHER LEAGUE REVIEW, P. O. Box 876, New York City.

As we review the Chicago Convention, several things are especially prominent, as the direct result of the League's activities. First, the disappearance of partisan feeling between Leaguers from different bodies of the Church. Second, the right ring and tone to the utterances of those from parts of the Church where the trumpet once gave an uncertain sound, directly the result of the educational campaign of the League. Third, the increased intelligence and activity of the laity. Fourth, the sane and safe methods of training those not yet confirmed. And fifth, the increasing territory of the League. For these grand results we devoutly thank the great Head of the Church, and humbly pray that He may continue to use the Luther League as his instrument to bring about still greater unity in faith and action in our beloved Zion.—A Visitor.

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Our Churches and Institutions

In Some of Our Large Cities

New York.

—St. Peter's Church, Dr. A. B. Moldenke, pastor, conducted a Fresh Air Camp at Watchung, N. J. A substantial building, costing $3,000, had been erected during the summer of 1907, and this year a beginning was made by sending out forty-eight children of the Sunday school. The neediest children were selected and entertained for a period of two weeks each. The congregation is greatly interested in this work, and all the funds have been provided without solicitation. The expenses for the past season amounted to $285.

—Governor Hughes delivered the principal address, October 13, at the cornerstone laying of the new building for Little Boys at the Wartburg Orphans' Farm School, Mount Vernon, N. Y., Dr. Berkemeier, House-Father.

—The Swedish Evangelical Lutheran Salem Church, South Brooklyn, has bought the German Lutheran St. Jacobi Church and parsonage, on Forty-sixth street, near Fourth avenue, at the cost of $15,000. The St. Jacobi congregation is erecting a fine new property some blocks distant.

—On Monday evening, October 19, the fifteenth anniversary of the pastorate of Rev. J. J. Young, D. D., was fittingly celebrated by the members of St. John's Church. Addresses were made by the Revs. G. F. Behringer, F. Brezinski and by four sons of St. John's, Revs. E. E. Neudewitz, F. H. Knubel, W. H. Feldman, J. H. Meyer; Messrs. F. Van Axte and E. A. G. Intemann, trustees of the congregation also spoke.

—The development of the missionary work among seamen in this city, under the direction of Rev. Thun, is shown by the following report: During the year ending October 23, 1908, the reading room at the Seamen's House, at 64 Hudson street, Hoboken, N. J., was visited by 21,500 sailors; 1,700 services were held; 2,400 letters were written by sailors, and 800 received for them; 305 ships were visited; 875 seamen were visited in hospitals; 2,100 shower baths were taken by the sailors; and $6,858.62 were sent by them to relatives, or deposited for them. So greatly has the need and the work expanded that Rev. Herman Brueckner, of Weimar, has been called as assistant missionary. The German Emperor has taken an interest in this mission, and on anniversary day, November 21, a portrait presented by him to the House, and bearing his own signature, will be unveiled by the German Consul General.

—On October 11, Rev. J. J. Heischmann, D. D., celebrated the thirtieth anniversary of his pastorate of St. Peter's Church, Brooklyn.

Philadelphia.

—Rev. J. Harry Main resigned from Holy Trinity Church, Wilmington, Del., to accept a call to the Gethsemane Lutheran Church, West Philadelphia. He took charge of his new field on October 18.

—The Rev. H. F. Sieger, who resigned as pastor of the Church of the Resurrection, has accepted a call to Northampton, Pa. During his pastorate of nearly three years, 167 members were added to the church.

Chicago.

—Another General Synod Church has been organized in Chicago, making the sixteenth in this great metropolis. The last organization is Mt. Tabor Church, in the southwestern part of the city. Rev. Moser, formerly of Albuquerque, N. M., is the pastor.

—The special committee of Holy Trinity, Rev. Dr. Hancher, pastor, is planning, if possible, to raise a sufficient fund to cancel the entire debt of the congregation, mortgage and floating.

—Rev. C. C. Mengers has accepted the call to to Gethsemane Church.

—A new Swedish congregation, Bethel Church, has been organized in this city, under the care of Rev. Julius E. Lorimer.

St. Louis.

—On Sunday, October 11, the Church of the Holy Cross celebrated its fiftieth anniversary and reconsecrated its renovated church building. The congregation consists of 1,556 communicant members, representing 406 families. Rev. C. C. Schmidt is the pastor.

Syracuse.

—Lutherans of this city participated in a Reformation service October 25 in St. Paul's Church, Rev. George Merschroth, D. D., pastor. Rev. Jeremiah Zimmermann, D. D., was the speaker.

Cincinnati.

—The Walnut Hills Church, Rev. Charles S. Bauslin, pastor, celebrated its twentieth anniversary October 4.

Albany.

—The First Church, Rev. C. W. Heisler, D. D., pastor, is to receive $2,000 by the will of the late Mr. Ariel Lathrop. This, with subscriptions payable, will entirely pay off the church mortgage.

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—Christ Church, Rev. G. W. Enders, D. D., pastor, has contributed $2,693 to beneficence in the last year, out of a total of $8,225 raised for all objects. Six young men of this congregation are preparing for the ministry.

—Grace Church, this city, Rev. G. A. Livingston, pastor, consecrated its new building October 4. The building and land cost about $16,000, of which only $4,000 remains unpaid. The church, which is only two years old, numbers 135, and the Sunday school 280.

Miscellaneous.

—This year is the jubilee of Lutheranism in Nebraska. In 1858 Rev. H. W. Kuhns commenced work in Omaha. He was the first Lutheran pastor west of the Missouri. Now Nebraska alone has 52,000 Lutherans, gathered into 560 congregations. "I am in the ministry forty-five years," writes Pastor Groh. "When I entered the sacred office, in 1863, the merest beginning of this work was made."

—Rev. R. L. Patterson, of Somerset, Pa., has tendered his resignation as pastor of Trinity Church of that place and the Christ's Church near Casebeer. He has received a call to St. Mark's Church, Charlotte, N. C.

—Capital University, Columbus, Ohio, has opened with the largest enrollment of theological students during the seventy-eight years of its existence, the total being forty-nine—six more than last year.

—The Lutheran Church at Mercersburg, Pa., Rev. J. Edw. Harms, pastor, has recently received two handsome bequests of $500 each from two faithful members, who departed this life recently.

—The Lutheran Hospital in Guntur, India, now has seventeen endowed beds at $1,000 each.

—The German Nebraska Synod at its recent meeting unanimously resolved to establish a German theological seminary at Lincoln, Neb. A fund of $12,000 has already been subscribed.

—The Loysville, Pa., Orphan Home is rejoicing in being free from debt. The present enrollment is 225, with twenty-five accepted and waiting for room, besides thirty applications for admission.

—The cornerstone of the new building of Minnesota College, Minneapolis, was laid on Sunday, October 25. In his address on this occasion, President Frank Nelson mentioned the steady increase in the number of students from 166 in the year 1904, when the college was founded, to 362 last year, and that the enrollment will probably reach 500 this year. Mr. James J. Hill has promised a gift of $6,000, provided $18,000 is raised from other sources. Subscriptions amounting to $5,000 have been made by Mr. C. J. Johnson.

—Gustavus Adolphus College, St. Peter, Minn., has received, through Governor Johnson, the endowment fund of $32,500 from Mr. Carnegie, and $10,000 gathered by the Governor.

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—In the new Schaff-Herzog Encyclopedia of Religious Knowledge, now issuing in America, Prof. Benjamin B. Warfield, of Princeton Theological Seminary, who contributes the article on "The Atonement," places at the head of the list of American books that the student should consult "The Atonement and Modern Thought," by Rev. Dr. J. B. Remensnyder.

—The eleventh convention of the United Synod of the Evangelical Lutheran Church in the South was held in the Church of the Ascension, Savannah, Ga., Rev. J. H. Wilson, D. D., pastor, beginning Tuesday evening, October 6, and concluded its business session on Saturday afternoon following. Important steps were taken in respect to several Church and Synodical matters.

The Sunday school question received earnest consideration and intelligent attention. A committee was appointed to report at the next session plans for the improvement of the Sunday school.

The Synod divided its Mission Board, establishing in its stead a Home Mission and Church Extension Board and a Foreign Mission Board. It was decided to raise $15,000 per annum for home missions, $15,000 per annum for foreign missions and $10,000 per annum for church extension.

The special fund of $25,000 for the Japanese mission field authorized at the last meeting of the Synod was reported as having been raised within a year from the time authorized.

The "Laymen's Movement" received official recognition and commendation. Dr. George B. Cromer, whom many Leaguers will remember hearing at Buffalo, is the leading spirit of this movement in the United Synod.

The Synod's theological seminary at Mt. Pleasant, near Charleston, S. C., is to be removed to a place not yet selected and an endowment of $50,000 is to be raised.

—St. Paul's Church, Williamsport, Pa., Rev. Charles Bikle, pastor, celebrated its fifty-fifth anniversary on Sunday, September 27. The anniversary sermon was preached by Rev. S. W. Ower, D. D., President of the General Synod. Before the celebration the building had been entirely refurnished and several ornamental features added. At a banquet given by the Luther League of Men, the following Monday evening, William C. Stoever, Lit. D., was one of the guests, addressing the assembly after the banquet on "Wanted—Men."

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NEW YORK

—The New York State Luther League has received an invitation to hold its next convention at Utica, the invitation coming from the Luther League of the Church of the Redeemer, Rev. E. F. Keever, pastor.

New York City District.

—The next regular meeting of the District League will be held in St. James' Church, Seventy-third street and Madison avenue, on Friday evening, November 27. Under the auspices of the District League, the Muhlenburg College Glee Club will give a concert in Masonic Hall, Twenty-third street and Sixth avenue, on Friday evening, December 11.

—The Luther League of Holy Trinity Church, Rev. C. J. Smith, pastor, celebrated its twelfth anniversary on October 11. The pastor's address on this occasion was in answer to the question, "What Should Our Luther League Stand For?"

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—An impressive anniversary service of the third year of existence of the Luther League of St. Paul's Lutheran Church, Port Chester, Rev. John Kopp, pastor, was held on Sunday evening, October 11. In his introductory remarks Rev. Kopp mentioned several items of good work done by the League during its short life, and predicted a prosperous future for it. The speaker of the evening was E. F. Eilert, A. M., editor of The Review, who gave a sketch of the League's history, commending to his hearers the example of loyalty and zeal on the part of many League workers.

Brooklyn District.

—The members of the Luther League of St. Stephen's Church gave a dramatic entertainment and reception on Wednesday evening, October 21. The officers of this League are as follows: President, William B. Schroeter; vice president, William Wilkens; recording secretary, Amy E. Palmer; corresponding secretary, Magdalena Wendland; financial secretary, Freida Schmidt; treasurer, Henry A. Rohman; assistant treasurer, Thomas H. Palmer.

Rhinebeck District.

—The Y. P. S. C. E. of Zion's Church, Athens, has invited the District Luther League to hold its convention in that church in the spring.

—On Sunday, October 25, the Rev. Howard E. Snyder was installed as pastor of the Lutheran Church of the Redeemer, Kingston, N. Y. Rev. H. P. Miller, president of the Eastern Conference, and the Rev. W. H. Steinbicker, of Brooklyn, preached the sermons. A committee of the Luther League and Ladies' Aid Society arranged for the floral decorations, which were beautiful.

Tuesday evening, October 27, the Luther League of Redeemer Church held a business and social meeting. The meeting was very well attended, many new members were received, and plans were laid for the season's work. The League now has ninety-three active members, with excellent prospects of an in-

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crease. One of the good things this League will do is to conduct a monthly parish paper.

The Junior Luther League has been reorganized under the direction of Mrs. A. R. Pardee. Many new members have been added and the work of the winter taken up.

Mohawk Valley District.

—The seventeenth annual convention of the Luther League of the Mohawk Valley District was held in St. Paul's Church, Utica, on Tuesday, October 20, 1908. The first session opened at 11:15 a. m., with the usual devotional exercises, following which Mr. F. C. Perl, president of the Local League, welcomed the convention and the delegates. President Coney responded to this welcome. Rev. Julius A. Reichardt, of Canajoharie, gave an address on "What's in a Name?" He took for an illustration the name of Luther, and said it stood for the following excellent qualities, which we should all strive to make a part of our life: Loyalty, Unity, Temperance, Honor, Energy, and Reward. At the end of this address, which was at times impassioned and eloquent, a recess was taken for dinner, served in the basement of the church by the members of the League. The afternoon session opened at 2 o'clock with devotional exercises. Rev. Yost Brandt, of Watertown, delivered an address on "Work and Workers." Miss Ada M. Farkell, of Canajoharie, delivered a very fervent and earnest plea for greater acquaintance and knowledge of our Bible. Miss Susie Maffit then rendered a violin solo. Rev. Frank Jones, of Wynantskill, then gave a very spirited address on "Our Possessions and Responsibility." He took for this theme "Let us go up and possess it," and stated there was an evident fear on the part of some Lutherans to possess the unclaimed people of our land who ought to belong to our faith. Mr. Harry Perl, of Utica, then sang a solo, following which Rev. Roscoe C. Wright, of Amsterdam, delivered a very ardent address on "At the Foot of Eddystone." Eddystone is a lighthouse in England bearing this inscription, "To give light and to save life," which was the theme of his address. The election of officers resulted as follows: President, Clifford A. Rockwell, of Utica; vice president, William C. Moak, of Schenectady; corresponding secretary, Mrs. Charles J.

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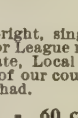

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Witherwax, of Schenectaday; recording secretary, Harry Perl, of Utica; treasurer, Edward W. Shineman, of Canajoharie. The convention adopted, with a few minor additions, the draft of a model constitution suggested by the National League. The meeting then closed with prayer and benediction. The evening session was opened with an anthem by the choir and devotional service. Mr. Harry Perl sang. Rev. R. Foster Stone, of Johnstown, gave the address of the evening on "Common Salt, Common Light and Common Sense." There were ten societies represented by thirty-three delegates, but throughout the three sessions there was a good attendance of visitors, especially at the evening session, when the church was filled.

—The Luther Leagues of the churches of the Redeemer and Holy Communion united in celebrating Luther's birthday. Rev. F. F. Fry, of Rochester, delivered the address, subject, "A Great Birthday."

Syracuse District.

—The District League of Syracuse held its regular meeting October 15 at St. Peter's Church, Rev. Richard Schmidt, pastor. The meeting was well attended. Representatives of the Lutheran Ministerial Association of Syracuse were present, and invited the District League and Local Leagues to attend a union Reformation service October 25. The Rev. W. Grommish, who was a delegate to the National Convention from the Mt. Tabor League, gave a very interesting talk on that convention.

—The extension committee of St. Paul's Luther League is working successfully; reports showed an increase in the younger membership. Mr. Carl Schwarz will read a paper on "A Place to Work" at the next meeting. It will be the first paper of a series.

St. Paul's Junior League, although a young society, is growing slowly but surely. At their last meeting Mr. Carl Kalinoski read a paper on "Missions," and Miss Irene Rudd read a paper on "What Can I Do?"

NEW JERSEY.

—On Thursday evening, October 8, the Luther League of Holy Trinity Church, Elizabeth, observed its tenth anniversary. The church was prettily decorated with the Luther League colors and autumn flowers. The program was the best the society has ever presented. Mr. Simon Nitze, the retiring president, welcomed the Leaguers and friends. Rev. Charles J. Smith, pastor of Holy Trinity Church, New York City, spoke on "Luther League Loyalty." His words were inspiring and should incite greater effort in the future. Rev. Robert Schlotter, of Perth Amboy, urged a close study of the Bible as the best weapon of defense a Leaguer can have, and brought greetings from the New Jersey State League, of which body he is first vice president, and Miss May S. Burkeman, the secretary, presented a report of the League's work since its organization in 1898. Very pleasing vocal selections were rendered by the Excelsior Chorus of Upsala College, Kenilworth, and Miss Ingebord Mattson, the latter accompanied by Mr. J. C. Johnson, organist, and Mr. Raymond Brown, violinist. The officers elected for the coming year are: Mr. George Piehler, president; Mr. Simon Nitze, vice president; Miss May S. Burkeman, corresponding secretary; Miss Edith Mathews, financial secretary: Mr. Charles C. Murphy, treasurer; Miss Hattie Haag, organist. The League has planned a series of lectures for the coming months, and the first was given on October 22 by the pastor, Rev. F. C. Krapf, on the subject, "Paul to Constantine." The Junior League work has been resumed and much encouragement is felt in the attendance and interest manifested.

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PENNSYLVANIA

Philadelphia District.

—The annual meeting of the Luther League of St. Michael's Church, Germantown, Rev. S. A. Niegenfuss, D. D., pastor, was held at the parsonage, October 19. After the routine business the following officers were elected: President, Mr. Samuel Reaney; vice president, Mr. W. Arthur Berry; secretary, Miss Madeline Shields; treasurer, Miss Emily Janssen.

—Reformation services were held in the Church of the Holy Communion, Chestnut street, above Twenty-first, Monday evening, November 2, 1908, under the auspices of the young people's societies of the Lutheran churches of South Philadelphia.

Lancaster District.

—Holy Trinity Lutheran Church, Ephrata, Lancaster County, Pa., was beautifully decorated for the fourteenth annual convention of the District Luther League of this section of the State. The services were conducted by Revs. A. M. Mehrkam, of Columbia; W. F. Rex,

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of Marietta; J. H. Strenge, Lancaster City; J. H. Sandt, Lebanon, and F. A. Weicksel, of Leacock.

The topics and speakers were: "Our Fourteenth Convention," President W. M. Mearig; "Ephrata," Rev. J. W. Smith, pastor loci; "Young People's Interest in the Old Folks," Rev. J. E. Whitteker, D. D., and Rev. R. C. Rengier; "Our Juniors," Mrs. O. W. Weidner; "Laymen's Forward Movement," Jacob Reinoehl, Esq; "The Message of the Luther League to the People," A. T. Michler, president of the League of Pennsylvania; "The Mission of the Lutheran Church in the Twentieth Century," Rev. G. W. Gentzler. Rev. P. George Sieger reported as delegate to the State Convention at Erie, August 10 and 11, and Rev. C. E. Haupt, D. D., as delegate to the National Convention at Chicago, August 11 to 13. The addresses were able, suggestive, original and inspiring.

The officers elected are: W. M. Mearig, New Holland, president; Frank P. Hoffman, Lebanon, vice president; Miss Kathryn Killian, Lancaster, recording secretary; Miss Florence Bard, Leacock, corresponding secretary; Rev. R. C. Rengier, Mt. Joy, statistical secretary; M. L. Weidman, Ephrata, treasurer. Fifty-seven delegates and sixteen pastors, representing twenty-three societies, and a host of visitors attended this interesting convention.

Northwestern District.

—On September 16 the young folks of Grace Lutheran Church of South Sharon, Rev. A. F. Obernauf, pastor, formed a Luther League of about twenty-five members. On September 30 the first business meeting was held, when was adopted a constitution and elected the following officers: President, John H. Low; vice president, Bess Reighard; secretary, Maud Zuschlag; treasurer, W. J. Brezler. Several new members were added. There was formed a club of ten subscribers to The Luther League Review. The second business meeting was held on October 28. After the business session the remainder of the evening was spent socially. The devotional services are conducted every Sunday evening from 6:45 to 7:30, and have thus far been very successful.

Allentown District.

—The prosperous Luther League of the Emaus parish celebrated its seventh anniversary Sunday evening, October 18. The anniversary address was delivered by Dr. Hunton, of Philadelphia, who spoke on "225-425," or Philadelphia's Founding and Luther's Birth. Rev. M. O. Rath is justly proud of this League, which has an attendance of eighty to 100 at its regular weekly meetings. During the year the receipts were $274.57, the balance in the treasury being $128.23. In addition to a number of special exercises under the auspices of the League, a special series of Lenten lectures by prominent pastors was held during that season.

MARYLAND

Baltimore District.

—The young people of St. Mark's Church, Rev. W. H. Dunbar, D. D., organized a Luther League on Tuesday, October 27. This League adopted the Model Constitution and will use some of the literature. The young people have taken up the work zealously and propose to encourage the League idea among their associates in the city and State.

—The Joint Synod Leagues of the district united in a Reformation festival with the Luther League of Grace Church. One of the features of the occasion was the singing of V.

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Zanesville District.

—The eighth annual convention of the Luther League of the Zanesville District was held Saturday, October 3, 1908, in Emmanuel Church, Coshocton, Ohio, of which Rev. Louis E. Wein is pastor.

The convention was largely attended and proved to be the most successful held since the organization of the League. Three sessions were held and during the day papers on the following subjects were read and discussed: "The Best Methods of Conducting League Meetings, Senior and Junior," by Mr. Erle Greiner, Zanesville; "The Unifying Influence of the League," by Mr. D. A. Benner, of Newark; "Historical Review of the League," Miss Leah Baughman, Roseville; "The District League: Its Relation to State and Local League; Its Purpose," Miss Bertha Coplin, Zanesville; "The Luther League as a Means of Social and Mental Development," William Thresh, Coshocton; "The Luther League as a Means of Spiritual Development," Miss Leona Deitrick, Stovertown.

At the evening session an excellent address on "Aspiration, Inspiration, and Preparation," was delivered by Rev. Dr. A. B. Markley, Zanesville.

At the close of his address, Rev. W. H. Shepfer, of Fultonham, spoke "Closing Words," and left many valuable thoughts with his hearers.

The following officers were elected for the year: President, John H. Moist, Coshocton; recording secretary, Miss Florence Benner, Newark; corresponding secretary, Katie Lee McConnell, Philo, R. F. D.; treasurer, Charles W. Bluthart, Zanesville. The Extension Committee consists of Mr. Erle Greiner, Miss Florence Sagle, and Rev. Louis E. Wein; Credential Committee--Mr. D. A. Benner, Miss Ada Snearer and Mr. W. H. Bishop.

Springfield District.

—The Springfield District of the Ohio Luther League held a Reformation Convention in the First Church, of that city, Rev. C. E. Gardner, D. D., pastor, on October 29.

Mansfield District.

—The Luther League of Mifflin Lutheran Church has just begun another year auspiciously by adding several new members and the election of a good corps of officers at a business meeting and social, held October 5. The members are finding the Topics to be very profitable, and are endeavoring to interest the older members of the congregation.

—The cornerstone of the new St. Mark's Church, of Mansfield, Ohio, Rev. B. B. Uhl, pastor, was laid with impressive services, and in the presence of a large audience, on Sunday afternoon, October 25. The Luther League of the church was present in a body, each member wearing the colors of the League. Among other articles, the colors of the Luther League were placed in the cornerstone. This is the youngest Lutheran organization in the city,

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INDIANA

District of Central Indiana.

—The second annual convention of this District League was held in St. Mark's Church, Whitestown, on Sunday, October 11. The opening service was conducted by Rev. C. L. Warstler, and the following subjects were discussed: "What Benefits do we Expect to Derive from Our District Organization?" by Miss Bertha Ziebarth, Frankfort; "Interesting Features of the National and State Conventions," by Prof. M. L. Stirewalt, Colburn Academy; and at the evening session: "Legacies to the Church," by Percy V. Ruch, Esq., of Mulberry. The meeting was well attended and much interest and fervor were manifested.

District of Northern Indiana.

—The second annual convention of the District Luther League of Northern Indiana will be held Friday, November 27, 1908, in Holy Trinity Lutheran Church, corner Lindsey street and Sherman avenue, South Bend, Rev. C. A. Dennig, pastor. First session at 2 p. m., and grand rally at 7:30 p. m.

We trust that every congregation will cooperate in this movement for the welfare of our Lutheran Zion in this district.

Delegates are requested to send their credentials at least five days prior to the convention to the chairman of the Credential Committee, Mrs. C. A. Dennig, 918 Sherman avenue, South Bend, Ind. All delegates and visitors will be entertained, providing they announce their coming to the chairman of the Credential Committee.

ILLINOIS

Tri-City District.

—The Tri-City District League held its social meeting on the evening of October 6. An interesting program, to which several of the Leagues made contributions, was provided for the evening's entertainment.

WISCONSIN

—The Luther League of Holy Trinity Lutheran Church, Madison, gave its annual reception to students of the University of Wisconsin. The prominent features of the evening were the Scandinavian songs by Prof. Julius Olson, of the University, the hearty singing of the Luther League Rally Hymn, and the thoroughly social spirit that prevailed.

The society will use the Luther League Topics this year, instead of special topics prepared by a local committee.

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Luther League Topics

(*Continued from page* 19.)

of drawing God nearer. Immanuel means something better than nearness; it means *union* with God.

It is characteristic of God not only that He gives something better than was expected, but that He works in a different way from man's anticipation. Here is no pomp nor display, no manifestation of power, no kingly appearance: only a Babe, a stable, a lowly, maiden mother. It is to be like God if we, too, at this season, are mindful of the poor, the humble, the dwellers in lowly places.

3. The God-Man is God's message of His indwelling among men. Some tell us that the thought of God as immanent in His world, dwelling among us, is a new discovery. It is not so. The Christian religion has not thought nor taught that God is far away, uninterested in the men He has made. Our Immanuel rebukes such a thought. See Jesus, a man among men, the Son of man. Hear St. John, chapter 15. Hear St. Paul, II Cor. 6:16, Col. 1:27, 3:8. In Jesus Christ, God made flesh, is the only assurance of the imminence of God, present not only in His world, but a living God, personal and full of love, present in the hearts of men, and by His Gospel renewing the world of men.

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Fruit of the Reformation in Denmark

(*Continued from page* 12.)

work, "Christian Ethics," is an acknowledged authority in Lutheran circles and outside of them. At present a Danish Presbyterian pastor in St. Paul is an enthusiastic Martensenist.

We have been led to think a good deal about the Germans as laying the foundation of the Lutheran Church. Luther himself was a German, and Germany will hold the honor of producing the great reformer, but the Scandinavian countries have done, from what history teaches, more for the existence and spread of the Lutheran doctrine than Germany herself. Sweden by force of arms, Denmark and Norway by intelligence and learning. They have all done wonderfully well. Let us continue the grand work. Not in the dead glories of the past, which has been a stumbling block of many institutions, religious and otherwise, but in living issues of the present in the service of our good and great Master. So help us, O God.

The Junior Handbook

Our Junior Leagues should know of one of the most practical aids that could be suggested for this ever-blessed work. It is styled the Junior Luther League Helper, and is dedicated by its compilers (Misses Anna M. Landis and Amelia Baugh) to "friends and co-laborers in the Christian training of the young." It is very neatly gotten up in booklet form, in paper cover, and contains thirty-six pages of printed matter, and two graphic illustrations, for memorizing and classifying the books of the Bible, are given.

After a brief preface and some valuable suggestions for the leader, the book opens by giving a standard Junior League service, in which hymns and psalms are printed in full, a brief prayer to be recited in unison, memory verses to be recited, the topic for the day, other suggestive work and the Lord's Prayer are all included.

Then follows a series of precious bits of Scripture, to be committed to memory, such as the Ten Commandments, the Magnificat, the Benedictus, Nunc Dimittis, the Beatitudes, Baptism, Messages of Joy Promises, a full alphabet of quotations, and a number of miscellaneous selections.

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—❧—

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A Memory Voice.

The Word of God was hid from sight,
For men had closed and bound it:
But, thro' God's Grace, it came to light,
For Martin Luther found it.

Hints.—There is no prettier badge to be found anywhere than that of Luther's Rose. It may be possible to you to use, dear fellow Leaguer, this beautiful symbol of our Lutheran "Legion of Honor," as a reward for some good deed, for attendance, or other meritorious work.

Music plays a good part in many of our Leagues. Do you use the Luther League Hymnal?

If you have not yet seen the handy little Junior League Helper or used the topics as workers in this field of action, by all means do so at once.

It is well to keep before the Juniors the purpose of graduating, when old enough, into the Senior League of the congregation.

The Junior Helper is a most useful little book for all workers among the young.

The seventeen centrals of Pennsylvania reported in 1907 a membership of 2,930 Juniors.

"We heartily encourage with our full endorsement the organization of Junior Leagues, as necessary to the development of the coming Church by the pastors and earnest workers of every congregation and League." Extract from the resolutions passed at the Chicago Convention.

Some of the good causes in which our Juniors can help are those of Missions, both Home and Foreign, temperance, hospital aids, gathering members for School and League, etc.

Thoughts.

Sands make the mountains,
Moments the year.

When we forget how gracious God has been to us nothing seems to go right.

Truth never fears a rigid examination.

It is by the education which our young people receive in the schools and Leagues of the Church that they both learn to govern themselves and become trusty and faithful citizens.

It is not only what the Lutheran Church has done in the past but what she will do in the future that should engage the thought of the Church today.

The present "Independence Bell" was made in 1876, and weighs 13,000 pounds. It does not appear as if the spirit of liberty in America, inaugurated in Germany, as religious freedom, by Martin Luther, was dying away.

The Junior Topics are steadily winning their way to the front. Those that are to appear in the Booklet No. 6 are the following: The Font (of Baptism), the "Spirit of Holiness," Isaac, the Shepherd, "I. N. R. I.," Giving Germany the Gospel, The Family Bible, Japan, The Altar, "Serving the Lord," Israel the Colonist, The Resurrection of Our Lord, The Crusaders, The Power of Habit.

These cover a wide range of ideas, and are practical, biographic, churchly, doctrinal, historic, moral and missionary in character. Godly writers, both men and women, of many parts of the Church have contributed to make them attractive and delightful.

They are to be had at any time at the office of THE REVIEW. Address P. O. Box 876, New York City.

A sewing school is a useful department of a Junior League in many places, where there are many girls to be taught.

A Written Exercise.—Arrange some small slips of writing paper beforehand, on each of which place one question. Distribute these, so that the answers may be written and read at the next meeting. The following questions may serve such a purpose:

What is the date of Luther's great stand before the Diet in the city of Worms?

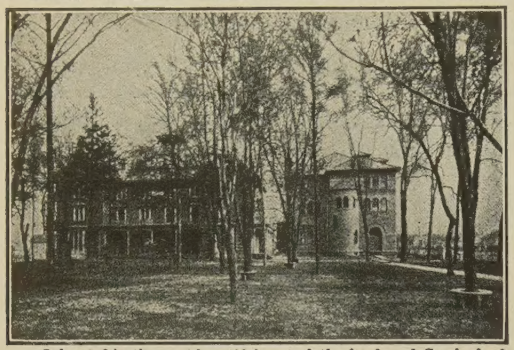
Why do Lutherans gladly remember the Wartburg?

Did any extraordinary act in Luther's life occur on December 10, 1520?

Was Martin Luther ever in the city of Rome?

Why is the 31st day of October styled the Festival of the Reformation?

Irving College for Young Women, Mechanicsburg, Pa.



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